

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

OCT.,

1860.



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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation, the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE
American Missionary.
(MAGAZINE.)

VOL. IV.

OCTOBER, 1860.

NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

WAR.—PLUNDERING MISSION PROPERTY
AT THE AVERY STATION.

By letters just received, dated at Good Hope, Sherbro Island, July 13th, we learn that the Avery station, just opened on the Bagroo River, under the care of Mr. Winship, had been plundered by a war-party, during his temporary absence. A number of native workmen were employed at the station, in erecting a mission building. During the night of July 9th, they were alarmed by the report that a war party of the Bailey people had attacked and taken the neighboring native town of Mahno. The people at the Avery station, anticipating the probability of an attack upon it, immediately fled in a canoe, leaving everything behind them, and, being pursued by two canoes of armed warriors, they continued their flight till they reached the Good Hope station.

On the arrival of this company at Good Hope, Mr. Dodge started for the Avery station. The following is his account, slightly abridged, of what he found there.

"Tuesday afternoon I took a canoe, mustering a crew with some difficulty, and, accompanied by Mrs. Cooper, started for Mahno, to look after the interests of our mission, and those of our workmen. That night we stopped at a small town a few miles this side of Mahno. There we found several people who had fled thither for refuge, among them the chief peace man, and the chief warrior of that town. The latter

had a bad cutlass wound on his right arm, just below the shoulder.

"We reached Mahno about 2 P. M. Wednesday. Immediately on our landing, seventy-five or one hundred warriors, armed each with pistol, musket, cutlass, or sword, rushed from the town, took possession of our boat, and declared that we must go with them into the town. I took my own time for it,—first visiting our mission-house to see what was the state of things there.—Those that fled from Mahno had told us that the Bailey people would not take the mission property, but we found that every thing of value had been taken—even the mattresses had been cut open, and the hair scattered around. Every box, including the tool-chest of the mechanics, had been rifled of its contents.

"Seeing that the work of pillage was complete, a part of our company entered the town, and were at once fastened within the barricades. All our things were taken from the boat, but were afterwards restored to us. There seemed to be a very divided state of feeling among the men, some being angry with the others for having taken our things—some appeared upon the point of restoring to us even the goods taken from the house, but they were overruled.

"No violence was offered to any of our number. We had good interpreters, through whom we ascertained, among other things, that the conquerors were determined to hold the place. They said they were willing the mission should stay there, but all our property which they had taken was now theirs, and we must buy it of them. I do not think

they will destroy our house, now nearly completed. It would not be at all surprising if God, in his all-wise providence, should in a few days, or weeks, dislodge this band of wicked people, and restore the place to its late peaceable owners.

"Upon our safe arrival home, about 4 o'clock this morning, (July 13) we found Bro. Brooks here. It is likely that when Bro. Winship returns, they both will go to Mahno and see what can be done about the mission property. Bro. Winship, fortunately, does not sustain great loss, but Mrs. Cooper thinks her loss cannot fall short of \$75. Others have lost nearly or quite all their property. Sad though it be to contemplate this sudden destruction of property, and, to some extent, this blasting of fond hopes, yet it is cheering to remember that these things have not happened without divine permission, and that God will cause the wrath of man to praise him, and the remainder of wrath he will restrain."

The above letter was forwarded from Freetown, by Mr. Burton, July 21st. He adds :

"I know that you will be pained, as I was, at hearing such news. Later news from there is more favorable. I do not think it will be any serious loss to our mission, or retard the work in the least. On the contrary, I think we shall gain much on the confidence of the people. I am sure that they regard the missionaries as their true friends. My faith wont let me think that God will let any real harm come to that interesting work in the Bagroo. I hope to return there, and live to see a blessed work accomplished. I cannot think that the mission went forward in that work without being sent."

Mr. Burton adds that many of the things taken from the Mission, had already been restored.

JAMAICA MISSION.

FROM REV. C. B. VENNING.

We had a good time at our last communion. Our small chapel was crowded. We admitted four new converts to our fellowship; two of them were young men lately married, and one of them a

single young man. It was a solemn time indeed, with us, while they professed their faith, and entered into covenant with God, and with His church. I doubt not that good impressions were made on all present.

There is evidently, I think, an improved tone in the religious feeling of the church generally. Meetings are well attended, there is a more unanimous and active opposition to evil, and a little better zeal in the support of good things. On the other hand, we have been tried not a little, with cases of bad feeling, and occasional quarrels in families, between brethren. These divisions have however been healed and I trust the brethren are learning, by the help of the Word, to live in peace and good will among themselves and toward all men. Another thing which grieves us very much, is the instability of our young people. One and another is drawn away into the pollutions of the world, from which we had hoped they had clean escaped; we have had to excommunicate two persons during the year for thus falling away. The influences in society against our young people are certainly tremendous, and home influences which should be for them, are, in the best of families, weak to save; in some cases they rather help them in the way to ruin.

Our Enquiry Class is increasing in number. Several of those who attend, have expressed their determination to be the Lord's. Some of them, we trust, are sincere, but we hope with trembling.

Our Sabbath school is having a good influence on this community. The enemy seeing this, has stirred up the native Baptist people to opposition. As an expedient for drawing away their children from coming to us, they have lately commenced a Sab. School of their own. It has succeeded to some extent, in the object for which they started it, but it will not probably last long. It is a grievous thing, however, to see these poor people wearying themselves to shut out themselves and their families from the light.

Although there is an increase in the amount of our people's contributions, yet, considering their ability, there is room for their doing much better. In order however, to form reasonable expectations of them, we must take into account the people's ignorance, their uneconomical and improvident habits, the difficulties with which they have to contend in rising from the degraded condition of slaves, into that of freemen in civilized life, and the reaction on the side of covetousness and worldliness, naturally resulting from their passing from a state in which they were not allowed to call anything their own, to one in which they have become possessed of houses, lands, &c. Now, we are in danger of two extremes, viz: of being too considerate of these difficulties and temptations of the people, and consequently of excusing them to their hurt, or of not being considerate enough, making us unreasonably exacting.

Mr. Starbuck, writing from Providence Aug. 1, says: "the spiritual condition of Providence church is, comparatively speaking, quite satisfactory. There appears to be a good degree of union among themselves, and there is an affectionate confidence in their pastor, and an apparent appreciation of his teachings and exhortations, which are no small encouragement to hopeful labor. The young people have been increasingly attentive to God's word, and two young men have proposed themselves as candidates for admission to the church,"

[Our mission has not established a school at the Providence station, the educational wants of the children being completely provided for, as they think, by the neighboring church school. Mr. Starbuck expresses his fear that the people are negligent in availing themselves of these advantages, and his determination to urge the matter upon the people's attention. He says:]

"I am persuaded that no one ought to be allowed church privileges, who cannot give a good account of his children in this respect. Whatever may be true in other

places, I am convinced it is the sheerest folly to think of upholding missionary operations here, without giving an active support in one way or another, to religiously conducted schools. The Government ought to care for this, and, very meagerly it does so; but what it leaves undone, must be supplied by Christian zeal, here and abroad, except so far as the people can be persuaded to do it themselves; and they do not now value education sufficiently to lay any very heavy tax upon themselves in support of it. However, the small fee which we regularly exact in our schools, will prepare them in time for doing more."

SIAM MISSION.

Extract of a Letter from Mrs. Bradley to her mother, dated May 22.

You will have heard ere this, of the recent work of God's grace among us, and rejoiced with us. The work has begun, never to end, till every idol shall fall, and every knee shall bow to the sceptre of our Immanuel. To us as a mission, as a family, he has crowned the year with his goodness. To the mission, after ten long years of unmitigated toil, yea, of midnight darkness, has he granted to spring up from among these heathen a church, which shall hold up the banner unfurled by King Immanuel, until the last captive, freed from the power of darkness, and his Buddhanic emissaries, shall stand with his feet on Mount Zion, shouting, "Victory! Hallelujah to God and the Lamb, who hath washed us from our sins in his own blood!"

As a mission family, we stand on record thirteen in all. Of the first consecrated, four have changed their relations, and have gone to dwell with their Father's family on high. Nine of us still remain, pursuing our way thither, with earnest, fearful steps, lest any one should fall by the way, and not reach the haven at last. But encouraged by oft repeated victories, * * * with quickened zeal, and renewed courage, we not only purpose our-

selves, in the strength of our mighty Deliverer, to gain the city of our God, but to persuade as many as possible to take passage with us on the cars of eternal salvation. New gratitude, new zeal, glows in our hearts at the glad tidings of the christian sympathy and brotherly kindness which not only glows in the bosom of Zion, but has been expressed from Zion's full heart, in various forms, both for those whom God has sent to publish the glad news of salvation, and also for those dear brethren and children of our common Father, who are to become with them partakers of that great salvation.

Beside me lies my new charge, of three days—requiring that I stop, and leave writing and dictating to others.

In the fullness of christian love I remain your daughter,

SARAH B. BRADLEY.

SIAM.

*Extracts from the Journal of Dr. Bradley. **

VISIT TO THE SACRED FOOT-PRINT.

Feb. 14, 1860.—This celebrated *Foot-print* is on the top of a gray limestone rock, thirty or forty feet above the common level of the adjoining country, and about a quarter of the way up to the top of the Mount, of which it forms a part. The foot-print is about five feet long, fourteen inches across the heel, and twenty inches across the bottom of the toes. It is sunk in the rock about ten inches. Around the rim there are twelve inches of mason work and copper sheets, making the whole depth twenty-two inches. A canopy is suspended over it, darkening the interior. But, being determined to get a clear view of the pretended wonders of the foot-print, I took one of the wax candles that were burning in honor of Boodh, and examined it from heel to toe. I was surprised that the twenty keepers of the Prabat, and the many worshippers about it, made so little effort to prevent my going

into such a close examination of the delusion. In the former reign, such an act would have met with a prompt resistance.

Laying down my hat and cane at the feet of one of the keepers of the Madop, I took the candle and bowed my head down into the pit to see what might be seen of this most sacred seal. I found that the bottom had been gilded; but, in many places, the gilding had all disappeared. I examined it thoroughly, and was surprised to find no trace of any of the peculiar figures said to have been characteristic of Boodh's foot. I went there with the impression that human hands had made some such figures on the bottom of the pit.

Afterwards, I sat down with the people on the floor of the Madop, and preached to them of the true God—the maker and preserver of heaven and earth—the giver of every blessing, and the Saviour of all who trust in him. My hearers seemed to be much interested in the great and glorious truths which I spread out before them. I took occasion to show the vast difference there is between the evidences that Boodh *was*, and was what they believe him to have been, and the evidences that Jehovah *is*, and is what we regard him to be—the only true God. I startled them with proofs of the *footsteps* of our God, infinitely better than theirs, as all can see them everywhere in the firmament, the earth, man, beasts, trees, grass, every leaf, and flower, and grain of rice, and every breath and pulsation of life.

In the course of conversation, I drew the Paya into a discussion of the merits of Prabat as an evidence of the truth of Boodhism. I spoke of the enormous size of the Foot-print, and inquired if he really believed any man ever had a foot so long. He said he believed Boodh had.

But how large a body must he have had, to be in proportion to such a foot?

"Oh," said he, "his body was sixteen cubits in height."

Was not Boodh a man, and once a king in Bengal?

"Yes," said he.

But can you believe that such a monster king ever lived and reigned on earth?

"No doubt of it," he replied.

We have, said I, abundant history of the human race who lived at the time of Boodh

*Of a visit to Prabat and Prachee, two of the most sacred places of the Boodhists in Siam. Dr. B. sent a copy of the Journal to the Students Missionary Society, Oberlin, to whom the remarks on the decline of Boodhism, are addressed.

and before and after him; but there is not the least evidence that men at that age of the world (2,000 years ago,) were much taller than I am now; and it has ever been a rare thing that a man's foot has been found longer than twelve English inches.

"What of all that? Boodh was the most extraordinary personage of the human race, as to size of person, knowledge, power and goodness; and what should forbid our belief that he had such a foot? Sacred tradition declares it to be a fact, and the imprint of it has been left on this rock, and it would be wicked to distrust what our forefathers, from time immemorial, have handed down to us concerning this matter." These are not the exact words, but the spirit of the old man's reply. Such is the usual argument with which their discussions on this subject close.

I went on to speak, not only of the entire want of any reliable foot-print of Boodh, but also that there was only one, when there should have been two. "For," said I, "men have two feet; where was Boodh's other foot, or did he stand on one foot when he came to Siam, or had he lost one?" At this he could not repress a smile, and his servants about him, numbering several dozens, laughed out heartily.

PREACHING TO THE PRIESTS AND PEOPLE.

I spent nearly all my time that day in preaching to various companies of priests and laymen, as I could call them together. All listened with much apparent avidity.—Some of the younger priests, especially, really hung upon my lips, and would scarcely give me any chance to stop talking on religious topics.

Just at sunset, I went out a little behind the Mount, to a company of Laos. There were about forty men, who listened to me with the most hopeful interest, as I discoursed to them of our God and Redeemer. Their leader, a Siamese, I found had read some of our tracts, and was in a very interesting state of mind.

THE ROCK OF BOODH'S GLORY.

I next started for *Pra Chee*, 40 or 50 miles east of *Prabat*. There, tradition says, Boodh was once overtaken by a storm of rain; and, while standing by the side of a vast rock, it shot out over him some 20 or 25 feet from

its original perpendicular, and formed a complete shelter; and, furthermore, that he left a shadow of his glory on the face of the rock where he stood.

We found here, indeed, a very remarkable rock, of regular form and smooth surface, about fifty feet long, and seventy feet high, projecting toward the East from twenty to twenty-five feet out of the perpendicular, and forming thereby a large space for shade from the sun, and shelter from rain. On the smooth face of this projection are seen a variety of streaks and stripes, such as are common on the face of smooth rocks. They are white, gray, yellow, brown, and red. In a certain part of its large face, about midway, there is such an assemblage of colors as a Boodhist of lively imagination, who has before been prepared for the sight by Boodhist parents, can imagine to be a picture of Boodh's head and crown, and something of the appearance of flowing robes, of a reddish tint, covering a concealed body, which one could imagine to be thirty feet high. But surely no one, unprepared by such training, could imagine it to be any form in the likeness of human beings, or anything more than an irregular assemblage of colors and streaks on the face of a rock.

WORSHIPPERS OF THE ROCK.

At the foot of this imaginary figure are a variety of buildings for the accommodation of worshippers; and here we found several pilgrims from Bangkok, and other cities, in the act of worship—using the holy water, tapers, incense, sticks and gold leaf, with prostrations and incantations, just as we saw the people worship at *Prabat*. Here, too, was a band of musicians stationed to aid in these devotions, and also a copy of the sacred *foot-print*.

Having looked about a while, I began to speak to the people and the priests, much in the manner and spirit in which I spoke at *Prabat*, and as usual had no want of attentive hearers. After this, we went up on the Mount still higher and higher, until we reached its summit, having a grand view of the prairie land at the North and West, and of the wild mountain regions at the East and South. At the top were several buildings consecrated to Boodh.

We returned to our boats in the cool of the day, but had a very dusty time of it.

This was almost the first dust that I have ever seen in Siam.

Feb. 17th.—Turned our face homeward in the morning, designing to stop and preach by the way many times, and give away a few tracts remaining in hand.

I spent the Sabbath on my way among Peguans, who speak the Siamese quite well. I found them a very interesting people, apparently made ready, in the providence of God, to hear and receive the Gospel. There are many tens of thousands of this class in Siam, and there ought to be six or eight missionaries sent to them forthwith.

DECLINE OF BOODHISM.

Boodhism is most manifestly melting away in Siam. It seems quite evident latterly that the King of Siam has but little respect for the system. He feels under political obligations to do something that shall have the appearance at least that he is a defender of that faith, as he has pledged himself to do so. But he is at the same time doing much to diminish the number of the priesthood. He is obliging the priests to work, as no other Siamese King has done.

He says to them : "If you want improvements in your circumstances at the temples, you must go to work and make them for yourselves. You shall not have government aid for it." It is getting to be quite a common remark that this King does not patronize the priests, nor build temples, as the late King did ; and some say that he is at heart no Boodhist at all—that he hates and despises it. Depend upon it, the hand of the Lord is in this. The day of redemption for Siam draweth nigh. Pray for us, and come over and help us. Come, some of you, to the Peguans, and some to the Laos. The language of both these classes is said to be much easier to acquire than the Siamese.

FROM REV. J. S. GREEN.

OF THE SANDWICH ISLANDS.

Twinsburgh, Ohio, September 1, 1860.

Dear Brother : Since leaving Boston, June 7, I have been in such a whirl of travelling that I have not found time to prepare any thing worthy of your attention, for the American Missionary. But I may delay no longer to speak of the goodness of God, to me and mine, as we have journeyed

through the country ; of what we have tried to do for the cause of missions, particularly for our island field ; of the impressions which we have received from coming in contact with men and things.

1. The hand of God hath been on us for good, all along from the loved metropolis of New England to Oberlin, the farthest place west which we have visited. We, i. e. myself and daughter, were at first, rather *green* travellers, neither of us having ever seen a railroad, till the present year ; but we have been graciously preserved, and have enjoyed excellent health. We have been received with great cordiality everywhere, more indeed, than we had reason to expect, strangers as we are. We give thanks to our gracious Master, while we take this method to bless, in the name of the lord, all who have shown us kindness along our way.

2. Of what we have tried to do for the cause of missions at Hawaii. (a) We have answered a multitude of questions which have been asked everywhere. We are always glad to listen to such inquiries, and we believe good has been effected by our answers. My daughter is now at Rome, Ashtabula County, Ohio, where she hopes to spend a few months, and where, I trust, she may be useful in communicating information respecting our field of labor, to which she hopes in good time to return, as a helper in the work of the Lord.

(e.) In more public labors, I have tried to do something for our cause. No Sabbath have I been wholly unoccupied since I landed at N. York, May 12th, and on several of them I have preached twice and three times. I have almost uniformly spoken of the state of things at the Islands, both before and since the introduction of the gospel. On this topic, I have spoken at Whitesboro, N. Y., at Watertown, at Rochester, Bergen, Churchville, Ogden, Parma, Greece ; at Irvinsburgh, Chagrin Falls, Mecca and Rome, Ohio ; at Orwell, and Oberlin also ; I trust these labors will not be in vain in the Lord.

(i.) I have labored to do good to my brethren here at the home of my childhood and youth—allow me to say this—in beseeching them to be faithful, in every respect, in their duty to the outraged and bleeding slave. In writing to my christian brethren, all

along since the agitation of this subject commenced, I have entreated them *to think* for the slave, *to speak* for the slave, *to write* for the slave, *to pray* for the slave, and *to vote* for the slave; and this I am still urging upon christians. I long to have the good men and true, the friends of our Lord Jesus Christ, take the right ground in the matter of voting, no less than in the business of praying and talking. And as the cause of Christ *abroad*, no less than at *home*, is receiving detriment constantly from the existence of the abominable system of chattel slavery, how plain it is that it must be destroyed, annihilated, ere that cause shall triumph. Would that I might see all the friends of Christ coming up to His help against the mighty,—faithful, unseduced; caring less for popularity than principle, regardless of party; standing, if need be, erect and fearless, though like Abdiel, standing all alone. That some will thus stand, I have no doubt. That all the friends of Christ may do so is my prayer to God, and that I may induce them to do so, I will not cease to labor as I have opportunity. In doing this, I think I am subversing the cause of missions to the heathen.

(3.) Of the impressions which I have received from coming in contact with men and things, I will now speak.

I have been struck with the improvements which have taken place since I have been away. During these thirty-two years, how *light-footed*, how *winged*, has been the speed of *progress*! What forests have disappeared. What striking change in buildings. What improvements in machinery, lessening the toil of the husbandman, and the mechanic. And still they come! invention treading closely on the heel of invention. Like the incessant flow of the mighty Niagara,—that wonder of the world, by which we lately stood, and measured its grandeur by our own island's molten lava flows, and asked ourselves, would this mighty water quench our terrible Kilauea, put out our Kiholo furnaces?—so flows, rushing onward, the mighty tide of improvement!

Most vivid, and on the whole, pleasant, have been my impressions of the things I have seen, especially of the modes of traveling, and the methods of communicating thought. And in seeing these, I have said,

"what would be the effects were these appliances hitched to the car of our Immanuel? I mean the car which His people are permitted to propel through this sinful, wretched, revolted world! Without a figure, what would be the results of christian labor, were there infused into it the world's enterprise—that daring spirit which propels the steamship, builds the Great Eastern—sends the cars like lightning across the land, darts thought from one end of a country to another, annihilating time, spans the mighty river, levels mountains, and almost unites continents, so that from strangers, men become members of the same household? Would not this speedily bring in its train, peace, temperance, freedom, love, joy, and holiness? Would it not usher in the millennial glory? But alas, my impressions as I go from place to place are painfully the reverse of all this. Instead of this devotion and enterprise, I see the evidence of the truth of our Lord's declaration, "the children of this world are in their generation wiser than the children of light." Dollars for worldly improvement, cents—alas, *mills* will nearer express the truth—mills for the cause of God and Christ. In pursuing the bauble honor, men go at the top of their speed; in the work, the God-like work of seeking the lost, what lagging, loitering, pace are most seen to employ. As I go from place to place, I observe an ardor on political subjects which scarcely knows abatement or rest. In securing that honor which comes from God only, either for themselves or others, how languid are the efforts put forth, how easily are men turned aside. How few make sacrifices for the glory of God, or the good of their perishing fellow men for whose salvation the Lord Jesus tasted death.

For the American Missionary.

Indians' Interest in Religious Meetings.

BENZONIA, LEBANON CO., MICH., }
August 24th, 1860. }

In different parts of Northern Michigan, there are yet a considerable number of Indians, many of whom are dissipated and ruined by liquor, and their intercourse with wicked white men; but there are various mission stations, at different points, where are *praying* ones.

Lately, four of these pious Indians passed

through Benzonias on their way to a Camp Meeting. I took dinner with them. They lived nearly a hundred miles from *here*, and had yet nearly a *hundred more* to walk before reaching the place of meeting—making, perhaps, a little short of 200 miles they traveled, to get to a *religious feast*. They seemed to anticipate much pleasure, though they could not reach the meeting till it had been in progress a day or two. This, I thought, looked like *HUNGERING for the bread of life* in good earnest, and well might put to shame multitudes in more favored places, who care but little for religious meetings, common or extra. These sons of the forest traveled many miles in their boats to Traverse City; there they left them, and *walked* about 120 miles, each carrying quite a bundle, and *sleeping in the woods*. They were bound for a place some 60 miles North of Grand Haven, where is an Indian Mission. They were acquainted with, and had often heard Bro. Smith preach. Surely, *Indians* can be converted.

May the Lord direct the means for their salvation. And may we all learn from them to prize our superior advantages more in proportion to their value—so that we shall improve and desire to send them to others who love them not. I hope to preach Christ to many of these hungry souls, and anticipate much pleasure in traveling through the forests to find the destitute, and teach them the “chief end of man.”

There are quite a number of new settlements within 40 miles of this place, where are no churches, and but few meetings.—Among them I expect to labor.

Your Brother, GEO. THOMPSON.

The *West African Herald*, of the 13th ult., says: “The King of Dahomey was about to make an immense sacrifice of human life to the memory of the late King, his father. The *West African Herald* of the 13th ult., referring to this intention, says:—“His Majesty Badahung, King of Dahomey, is about to make the ‘Grand Custom’ in honor of the late King Gezo. Determined to surpass all former monarchs in the magnitude of the ceremonies to be performed on this occasion, Badahung has made the most extensive preparations for the celebration of the Grand Custom. A great pit has been dug, which

is to contain human blood enough to float a canoe. Two thousand persons will be sacrificed on this occasion. The expedition to Abeakouta is postponed, but the King has sent his army to make some excursions at the expense of some weaker tribes, and has succeeded in capturing many unfortunate creatures. The young people among these prisoners will be sold into slavery, and the old persons will be killed at the Grand Custom. Would to God this might meet the eyes of some of those philanthropic Englishmen who have some feeling for Africa! Oh, for some man of eloquence and influence to point out to the people of England the comparative uselessness of their expensive squadron out here, and the enormous benefit that must result to this country, and ultimately to England herself, morally and materially, if she would extend her establishments on this coast. Take away two-thirds of your squadron, and spend one-half its cost in creating more stations on shore, and greatly strengthening your old stations.”—*From Courier and Inquirer of Aug. 29.*

Terrible Massacre at Damascus.

Mr. Jessup, writing July 13, says: “It seems that Syria’s cup of woe is not yet full.” “Damascus has been swept with the besom of destruction. Scenes of horror have been there enacted which will amaze and fill with indignation the whole civilized world.” “On Monday, July 9, at 3 o’clock in the afternoon, the wild Moslems of the Medan, a suburb of the city, together with Koords, Druzes and Arabs, burst upon the Christian quarter, plundering, butchering and burning; not opposed but aided by the Turkish soldiers, who could have suppressed the insurrection in half an hour, had they been ordered so to do. At the latest accounts, all the foreign consulates in the city had been burned, excepting only the British and Prussian. All the churches and convents were plundered and burned. The Dutch consular agent was killed. The American vice-consul” was wounded.

“There can be no more missionary work done in Syria outside of Beirut, and perhaps Abeih, and possibly Tripoli, until there is a government worthy of the name. Now, there is literal anarchy.” “Where or when this fiendish work is to be arrested, no man can tell. We are exceedingly anxious with regard to our brethren in the vicinity of Aleppo, as the news of the

rising in Damascus may produce a general ebullition of Mohammedan fanaticism throughout the empire." "We can say, literally, that we know not what a day may bring forth. We are trusting in the Lord, and waiting to do and suffer all his holy will."

Accounts one day later mention that Mr. Graham, of the Irish Presbyterian mission, was struck down in the streets of Damascus, and probably murdered. The total destruction of life in the city at that time was not less than *two thousand*, and thousands more may have been murdered before quiet was restored.—*Journal of Missions*.

The Cost of Becoming a Christian in India.

BY DR. H. M. SCUDDER.

After I had been in India a few years, I became acquainted with a man, a Hindoo of "good caste," as the Hindoos express it. This man's heart was affected by the truths of the Gospel, and he became a Christian. I had the pleasure of baptizing him. His wife was enraged at the very idea; and, whilst the ceremony of baptism was going on, she charged in upon us with the utmost fury, clutching handfuls of sand and throwing them over us, with yells of madness. In this, and in every other way she could devise, she tried to hinder the Christian ceremony. She failed, of course, in that. That very day she ran off with her children, and all the movables she could lay her hand upon. For eight years that Hindoo convert was left without a wife; and I can say of him what I wish I could say of myself, I can conscientiously say, that *I never saw a fault in him*. He illustrated the beauty and the excellence of the Christian religion, as I think I never saw it illustrated in any other case; and when he died, one of the hardest-hearted heathen in our district expressed but the feeling of all who knew him: "Oh, sir, a true man, a holy man, has passed away from the earth." I had no apprehensions for the death-bed of such a man. He had grown under Christian nurture to be a preacher of the Gospel, as a catechist, for he was not ordained, and he and I preached Christ in many of the towns and villages of India. A few days before his death, when in a very feeble state, he came to me, and without any solicitation on my part, told me: "I feel that I am a poor wretched sinner; I have got nothing in myself, but I have everything in the righteousness of Christ. I will wrap around me that mantle, and then I shall be safe." There was no sorrow connected with his death-bed. To this day it is associated, in my mind, with every thing that is peaceful, and happy, and beautiful. Whenever I think of it, I think of the gorgeous summer's sunset, when the clouds come there

with their many wings to be gilded by the departing rays, and to catch up and multiply the glory of the scene. I watched with the greatest delight as I saw that man's sun go down. I watched him as he entered the valley of the shadow of death. There was no darkness in that vale, for the light of glory broke through from the other end. I could still see him as he walked through the defile; and as he entered further and deeper, as long as my mortal gaze could follow him, there was the same light step, the same expression of joy with which he began the journey. His last words were, "joy! joy!" That hard-hearted wife came back to see him die. She loved him as much as woman ever loved her husband; but that cruel *caste* has terrible power over the heathen mind and heart. She threw her arms around his neck and wept tears of repentance; and now she is a member of the church over which I have the honor to preside, while all her children are gathered under Christian culture.—*Sower*.

PREACHING TO WILD MEN.

In a letter from Dr. Mason, dated Jan. 24, we find an encouraging notice of his work among the Pakus. He says—

Here I am, preaching to hundreds of "wild men," who hang on my lips as the Ethiopian did on those of Philip, anxious to understand the word of God. "There is but one thing in this world that I want," said a young preacher to me one day, "and that is the means to understand the Scriptures." Another, addressing the people on the importance of studying the Bible, said, "Read the Bible, whether you understand it or not. Look at the eunuch. He went on reading Isaiah without understanding a word of it; but while he was reading, the Spirit of God took Philip and led him up to this ignorant man, so that the Scriptures might be explained to him. In like manner, if we are diligent in the perusal of God's word, He may provide some way unknown to us, by which we may be taught to understand it fully."—*Macedonian*.

The Rev. Mr. Bird, late a missionary to Syria, who has been driven out of that country and his mission broken up by the Druses, arrived at the residence of his father in Hartford Ct., August 16th. Mr. Eddy, another missionary to Syria came with him.

Mr. Bird's father was for many years a Foreign missionary.

American Missionary.

NEW-YORK, OCTOBER, 1860.

Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNUAL MEETING.

The annual meeting of the American Missionary Association, will be held at Syracuse, N. Y., commencing Wednesday, October, 10, 1860, at 3 P. M., in the Plymouth Church, Rev. M. E. Strieby, Pastor.

The annual sermon will be preached Wednesday evening in the same place, by Rev. Prof. John Morgan, of Oberlin. The official reports will be presented Wednesday afternoon, and be open for the discussion of the meeting. The Lord's Supper will be administered Thursday afternoon, and the usual seasons for devotional exercises will be had. Several addresses may be expected Thursday evening, from missionaries and others. Missionaries from the foreign field, and from the slave states, will take part in the exercises.

The Committee of arrangements at Syracuse, are Ira H. Cobb, Abner Bates, and Wm. E. Abbott. Persons who propose to attend this meeting, are requested to send their names and post office address without delay, to one of these gentlemen, who will make arrangements to entertain them.

Boxes of Clothing, &c., for Home Missionaries.

As the cold weather is near, we hope that Boxes of Clothing &c., for our Home Missionaries will be prepared by the benevolent as early as is consistent with their convenience. They can be forwarded to the missionaries direct, or be sent

to our Rooms 48 Beekman St, to Lewis Tappan, Treas., New York. The freight should be paid or where this cannot be done, money sufficient for the whole distance should be inclosed by letter for the purpose.

OUR EXILED MISSIONARIES.

Inquiries are made of us, respecting our missionaries exiled from the slave states, and their present fields of labor.

Rev. Dan'l. Worth, from his prison in North Carolina, after addressing several audiences in this vicinity, went into New England, where he has spent the greater part of the summer, preaching and presenting the facts connected with his persecutions. He is now in Ohio, and will visit other Western States. He expects his family from North Carolina to join him in Indiana, and make their residence there. The response to his appeal, has been free and hearty, and the amount necessary to save him from the grasp of his persecutors, is nearly all secured.

Rev. John G. Fee, resides at Cincinnati, but is engaged in preaching and lecturing in Southern Ohio, and Indiana, in extended correspondence, and in writing for the press. He is exerting an influence on the slavery question, and in favor of the missions in Kentucky.

Rev. J. A. R. Rogers, has labored some in Ohio, in New York city, and vicinity, and more extensively in New England. He will soon resume his work in New England, from which he has been absent for a few weeks.

Rev. Jas. S. Davis, has been laboring in Illinois, and a part of Ohio, and Michigan; he is now in Illinois, where he expects to be engaged, mostly in the central and southern sections of the state.

Rev. J. F. Boughton, has been laboring mostly in Indiana, and in some parts of Ohio.

These brethren have been preaching and lecturing, spreading the facts relative to the missions in Kentucky, and their persecution and expulsion, and awakening

an interest in thousands, in the missions in slave States. They have been welcomed, and listened to with deep interest, and in many places contributions have been made, for the support of the missions. By some of them the general operations of the Association have also been presented, and its principles set forth, where little or nothing had before been known of it.

Rev. J. G. Hanson, is engaged in preaching in a part of Southern Ohio, principally among the colored population.

Rev. J. R. Holman, labors as a colporter in Southern Illinois, at present in Jackson Co., and vicinity.

Bro. J. B. Mallett, a teacher, who was violently used by the mob in Bracken Co., has, by his addresses, been awakening much interest in a part of this State.

Our letters from Rev. Geo. Candee, in Jackson Co. Ky., respecting his field, are very encouraging, new applications for preaching are being made to him, from the mountain region, adjoining.

For the American Missionary.

REFORMERS—ULTRAISTS.

These terms should be synonymous. All true reformers have been ultraists. They go beyond their contemporaries. To be reformatory is to be ultra. And yet such men are jeered at by the sensual, the sluggish, the selfish, the wicked; and conservative men, full of self-conceit, affected knowledge, or worldly wisdom disdain them. This has been the case in all ages. It is so at the present time. The London *Herald of Peace*, in alluding to this subject, says:

"No great moral reform which has gladdened the hopes of the world, but has had for years to run the gauntlet of these men's derisive laughter. They laughed at Clarkson and Wilberforce when they lifted up a banner in the name of the Lord against the infinite iniquities of the slave-trade. They laughed at Buxton and Sturge when, taking up the work which their illustrious predecessors had commenced, they demanded the total abolition of slavery throughout the British dominions. They laughed at Romilly and Mackintosh, when they strove to purge

our statute-book of that sanguinary criminal code, which was a dishonor to our country and to our age. They laughed at Carey and Marshman, when they conceived the sublime enterprise of converting India to God. They laughed at Cobden and Bright when they struggled to unfetter our commerce, and to obtain untaxed bread for the people of England. And no doubt the same class will assail with the same weapons all our efforts to substitute right for might in the intercourse of nations, and to abolish the unutterable wickedness and folly of war."

In this country, as well as in England, "men's derisive laughter" has been, and often still is, directed toward reformers—toward those who do not follow fashion and public opinion. It has not been confined, we regret to say, to vulgar and ungodly men, but has been practised by the educated and religious. In their turn Sunday Schools, Tract Societies, Free Churches, Temperance Societies, Missionary Societies, Peace Societies, Moral Reform Societies, Anti-Slavery Societies, the Oberlin College, and the advocates of all these have been the butt of the profane, the licentious, the worldly-wise, and even by church-going men, ministers and laymen included.

As, under the blessing of God, these enterprises have succeeded, opponents have been converted, or they have slackened their opposition as public sentiment was won, or the enterprises were conducted as they said "prudently." But it has always been found that while moral reformers continued ultra—that is, in advance of public opinion—opposition, though less virulent and vituperative, has not ceased.

It is amusing to see that opposers of reform seldom if ever acknowledge that any change has taken place in themselves. Like the drunkard, who unable to place himself upon his couch, seized the bed-post, exclaiming, "when you come around next I will jump in," so these bewildered opposers imagine that reforms have changed and not the community or its conservative members.

Let moral reformers take courage.

Christ is their leader. Victory is certain. "Still," to use the language of the paper already quoted, "the struggle must no doubt be long and strenuous, and to each who engages in this holy war, may be addressed the language of the poet written on a battle-field, contrasting the moral with the material warfare. Pointing to those sleeping below, he says:—

"Soon rested those who fought,—but thou
Who minglest in the harder strife
For truths which men perceive not now,
Thy warfare only ends with life.

Yet, nerve thy spirit to the proof,
And blench not at thy chosen lot:
The timid good may stand aloof,
The sage may frown—yet faint thou not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell, at last,
The victory of endurance born."

*

HOME MISSIONS.

OHIO.

FROM REV. LEWIS PETTIJOHN.

Sardinia, Brown Co., Aug. 16, 1860.

I preach to four congregations, to two of them each Sabbath. The addition of seven members, all heads of families, except one, adds much to our strength in every respect.

House of Worship built by a colored Man.

I will give an incident in reference to our colored congregation. Eighteen years since a colored man and family moved into this neighborhood, a man of piety and good sense. In view of the prejudices against colored persons, he erected a rude meeting house on his own land, and had it furnished with a stove and all things necessary and comfortable for divine worship. The case was made known to the circuit preachers. The junior preacher visited them, found a class of twelve members, and preached to them one sermon, which was all the attention they had, although it was within the range of the preachers. With such neglect they were disgusted and disheartened.

When we organized an anti-slavery church, they joined our society. I preach

to them each alternate Sabbath, in the afternoon. I think our colored friends give as good evidence of piety, and adhere as fully to our rules on reform, as any of our members, and though not able to do much, they pay what they can for the support of the Gospel.

I heartily endorse the action of your Executive Committee on the use of Tobacco. I make it a point in my labors, to dissuade young men from so vile a practice, and in several cases, have succeeded in getting men to abandon the habit, who have been in it for thirty years. I feel thankful to God, and take courage from the action of the Committee.

FROM REV. W. R. J. CLEMENS.

Dayton, July 19, 1860.

WES'N M. CHURCH (COLORED),

During the last three or four months there has manifestly been an increasing religious interest in our church. Our last communion season, was one of deep solemnity; many precious souls were melted into tenderness, while they contemplated the love of Jesus manifested toward them. We have now a decidedly better state of things in our little Zion, than has been for the last eighteen months, and we have union of feeling and a concentration of effort to advance the cause of Christ, which is truly commendable. There is a decided increase in our congregations, which now average about one hundred and twenty-five. Our church membership numbers forty five. Much, and serious attention is paid to the preaching of the Word of Life, and often the tears steal down the cheeks of those who have long neglected the salvation of their souls. Our stated weekly meetings are, 1st, a general, social meeting, every Monday evening. 2d, A general prayer meeting, every Thursday evening. We have an interesting Sabbath-school, which is rapidly increasing; it numbers now something over one hundred pupils.

Our church discipline is thoroughly radical on the temperance and slavery

reforms, and as a church, we enforce them fully. I also preach temperance and anti-slavery sermons to our people.

I entered last Fall upon my present field of labor, with an earnest purpose to glorify God; and save souls, and I feel that my labor has not been in vain in the Lord—pray for me and my charge; pray that I may be baptised afresh, to preach Christ, and that I may be abundantly successful, in winning souls to Him who died for sinners.

ILLINOIS.

FROM REV. A. L. RANKIN.

Salem, Marion Co. Sept. 1, 1860.

During this quarter I have visited on the Ill. Cent. R. R., the following places, Carbondale, DuQuoin, Tameroah, Ashley, Richview, Hoylton, Sandoval, Kinmundy, and Decatur. At Carbondale, Jackson Co., there is a growing anti-slavery sentiment, and a strong temperance influence, liquor being banished from the place. It has a population of 1200. The New School Presbyterians have located a college there. DuQuoin, is also, occupied by the New School, and has some New England element, and some anti-slavery feeling. At Tameroah, there is some prospect of the organization of a church. Ashley will be a place of some importance, as the western terminus of a Rail Road, now in progress of construction to the eastern line of the state. Sixteen miles will soon be in running order, making Mt. Vernon accessible, which is the seat of justice for the third district of the Superior Court of the State. I design visiting the place soon. Ashley has a congregational element, which I hope will ere long be gathered together. Richview and Hoylton, are light spots in the midst of surrounding darkness, as Washington county is one of the most benighted in Egypt, mobbing being quite in vogue there. Bro. O. Miner, is doing good service at the above places.

Sandoval and Kilmundy, have had the labors of Bro. D. Gilmer, one of the most

consistent anti-slavery men of the State. He has gone to his final resting place, having fallen asleep in Jesus, a short time since. The care of the other points will fall upon me, until a successor can be procured, for the interests there are too great to be left without preaching. Decatur has about 5,000 souls, but there has been little in the form of an anti-slavery religion there, though located in the centre of the State.

At the request of Bro. Emery, at Quincy, I made a trip over the Great Western R. R., visiting Springfield, Jacksonville, Greggsville, Pittsfield and Quincy. A special collection for my mission, is promised at Quincy, if I would do so. The object of this trip, was to induce the churches to make contributions toward my mission. The following churches have agreed to do so, some time this fall, Jacksonville, Greggsville, and Pittsfield. At Quincy they gave me \$39.23. Being offered a half fare passage by the way of the Mississippi River, to St. Louis, I returned that way. Learning that Bro. Sturtevant Jun. was lying very low with dysentery, I stopped at Hannibal, Mo., to see and assist him if necessary. I was greatly gratified to find his church, though anti-slavery in its organization, in a flourishing condition, even in Missouri. Though not yet one year old, it is self-sustaining and has completed a neat church edifice, and is free from debt. The membership is of New England origin. Not far from Hannibal, is another Congregational church, strictly anti-slavery, among the Germans, aided by the A. H. Missionary Soc. The church is of recent organization. We expect much from these churches. Rollins, the Emancipation candidate for Congress, has just been elected from the Hannibal district. I also spent a few days in St. Louis, and was greatly struck with the contrast, in the condition of public sentiment on the slavery question, with that of my first visit, but a few months after the murder of Lovejoy, in Alton. Here no man could with safety

express a sentiment adverse to slavery. Now you hear it discussed in the family, popular assemblies, hotels, business houses, newspapers and streets, with as much freedom as in New York, and much more frequently.

On the Ohio and Mississippi R. R., I visited the following places. Twenty-five miles east of St. Louis, is Lebanon, with 1,000 souls. If a man could be permanently located there, much good could be accomplished. The same is true of Trenton, 20 miles farther east. Carlisle is truly a missionary field, it is the seat of justice for Clinton Co., and is certainly the most wicked, drunken place I ever visited. It has 1200 souls. The Old School Presbyterians have had a church there for years, but it has made no progress whatever. Middleton, Xenia, Flora, and Clay city are new places growing rapidly, and destitute of preaching, except what is occasionally heard from ministers passing. These places present a wide field for labor. At Olney, a town of 2,000 souls, I found a few Free Presbyterians, whom I hope to gather together some time. I was told, that near Newton, Jasper county, there is a collection of New England families, Congregational and Anti-Slavery who are anxious to be visited by a Congregational minister. I intend to visit that place, as soon as practicable, and ascertain the truth of the report.

The health of my Brother was such that a vacation of a few weeks was necessary. I have therefore had to fill his place, in part, at Salem, during his absence.

The weather has been unusually sultry, accompanied with a drought of six weeks. The harvest, the extreme hot weather, together with the strong political excitement, impede access to the people during the first quarter, and the influence of the latter will continue, to affect my labors, for the next quarter. The Republicans are expending an unusual amount of labor upon Egypt, and are greatly reducing the Democratic majorities. This, of course, stirs up opposition, thus the excitement

increases, as the election approaches. You can scarcely get a man to listen to anything but the political issues of the day. Good will come out of it however, while some of the Republican speakers do not take the bold ground they should, still much truth is elicited, and prejudice overcome many of them, such as Lovejoy, Allen, Schurz, &c., do not fear to tell the whole truth. Occasionally the Republicans get mobbed, and their meetings are broken up. They have in every case rallied again, and compelled respect, and the mobbing has only increased their bold denunciations of slavery and intensified their hatred of it. Negro catching, in this negro catching county, is growing daily more unpopular.

IOWA.

FROM REV O. W. MERRILL

Waterloo, Black Hawk Co. Sept. 1, '60.

The providence of God has smiled upon us, giving us health and an abundant harvest. We are stronger, pecuniarily, than at my last report. We have also, at an expense of \$500, completed, nearly, our new house of worship, without adding to our debt. Last Thursday, we dedicated our house to the service of Almighty God. It was an occasion of great interest to our people; a time of rejoicing in our Israel. We have rented our slips to sustain the pulpit, and to relieve us of some embarrassing debts on our church. Our house seats about 250 persons easily, and we could rent several more slips if we had them. This may indicate to you the measure of our outward prosperity.

Since our last report, we have received to our communion, three in the Cong. Ch., by letter, and four by profession—in all seven. Also three by letter, to the Pres. Ch., making the additions to the churches under my care, during the quarter now reported, ten. At our next communion, just at hand, seven or eight are proposing to unite by letter.

We feel that we are blest of the great head of the church in our efforts, and ask

your prayers for the outpouring of His Holy Spirit, in its converting power upon the impenitent, and in its quickening power upon His Zion.

KANSAS.

FROM REV. JOHN H. BYRD.

Atchison, Aug. 18, 1860.

Our church edifice is progressing, and we hope to get into the basement early this fall. At my out appointments, (Sumner, Burns, and Winthrop), which now take up my time, the attendance and apparent interest in our meetings are encouraging.

The drouth has been very severe in this Territory; but less so in this neighborhood than elsewhere. Many people are moving away, and several Methodist ministers are obliged to turn aside from the ministry, to seek elsewhere, or in other ways, means of support. It is expected that times will be increasingly hard for a year to come, in all this country.

I send you an advertisement, which I recently cut from a St. Joseph, Mo., paper. Just think of a freeman taken up, thrust into prison, and there to be sold because no master comes to claim him as a slave.

NEGRO TAKEN UP.—Taken up in the city of St. Joseph, Mo., April 27th, A. D., 1860, one Negro Boy, named John Finley, about 19 years old, five feet 10 inches high, of a copper color, has a scar over the left eye, says he was born free in the city of Louisville, Kentucky, and that his mother's name was Easter Finley. Unless his owner comes forward, within three months from the date of this advertisement, and prove said slave, and pay all charges, the said Negro Boy, John Finley, will be sold at the Court House door, in the city of St. Joseph, Buchanan Co., Mo., for cash in hand, which said sale will be on the 30th day of July, A. D., 1860, between the hours of 9 o'clock in the forenoon and 5 o'clock, in the afternoon of said day.

M. D. MORGAN.
Sheriff Buchanan Co., Mo.

Sometime since, the colored people of this town were organized into a Baptist church. Last Sabbath they had engaged a preacher of their own color from St. Joseph, Mo. but a white minister unexpectedly came in his place.

It appears that the colored preacher is

a slave, and his commission from the Lord to preach the gospel to every creature is limited by the condition that he should not go where slave property is unsafe.

A considerable number of colored persons are settling here. I take a good deal of interest in them, and I believe they generally look to me as their friend.

FROM REV. J. COPELAND.

Clinton, Douglass Co. Aug. 25, 1860.

On the first of June, I resumed my labors at Kanwaca, preaching every other Sabbath, holding weekly prayer meetings and visiting from house to house as I have been able. Some members of that church have been led to a more faithful discharge of christian duty and greater fervency in prayer, and I have been cheered from time to time with indications that the preaching of the word is not in vain there.

There is a strong infidel influence there and Unitarian preaching every Sabbath, but I trust the gospel will prevail against it all.

Excommunication.

We have been under the necessity of expelling one of the members of the Church of Kanwaca. The charges against him were, absenting himself from public worship and from all church meetings, selling, or permitting the sale of intoxicating liquors, and harboring kidnappers, * * * with which Kansas is infested.

Early in June, we commenced building our little sanctuary in Clinton, and by the 1st of July had it nearly enclosed, so that we held meetings in it twice. But a tornado blew it down and thus checked the work. We have applied however to the Cong. Union for additional aid and have just received a favorable answer, so I trust we shall yet be able to dedicate it this fall. Our weekly church prayer meetings have been blest to the increase of spirituality in the church. I have of late increased my pastoral visitations, and in several instances seen indications of influences of the Spirit of God upon the

hearts of sinners. In one family three daughters, young ladies, have with deep feeling promised to seek the Lord without delay; they desired an interest in the prayers of christians. I gave them "The Sinner's Friend," and fervently hope and pray that they may be truly converted.

In another instance, a young lady seemed rather hard at first, but as I talked with her, burst into tears and continued deeply affected during the remainder of the conversation and prayer.

Such indications cheer me in my labors and inspire the hope that God will yet appear in glory to build up Zion and cause these moral wastes to rejoice and blossom as the rose. My heart is more than ever set upon this desirable consummation.

The appalling drouth is distracting the minds of the people and causing even christians to ask with deep solicitude, "What shall we eat?" and wherewithal shall we be clothed?"

Some think that one third of the people are leaving the Territory. I did expect to call on the brethren, this fall, to give of their crops, towards the support of the gospel, but not a member of either of the churches to which I minister will raise this year, so far as I know, a bushel of grain or vegetables of any kind! and so it is all around us.

Remember Christ in your Will.

Make your will while you are strong and sane. Your poor suffering body and trembling spirit will have enough to bear in their sickness and death struggles, without cumbering them with secular calculations. Make your will, if possible, while in the enjoyment of health, when your mind can bear the labor and you can arrange matters clearly to your own liking. Make your will in time, and before you make it, kneel down and ask the Being before whose bar you must give an account of your stewardship, how much you shall will to *Him*. Ask your own conscience whether, after all that your heavenly Father has done for your body and soul, you ought not to have something in your

last will and testament for His dear cause. What you do to His Church you do to Him. Remember Christ in your will. To say the least, if you have been born again, He is as near a kin to you as a child or a brother—your "elder brother." Then why will you slight Him? He wants money to educate ministers, support missions, and feed the poor. His cause is languishing, because of the unkindness of his followers, who keep all for themselves and children, and give nothing to him.

A few years ago a generous youth in Virginia found an old man by the wayside, drunk and almost dead with cold. The boy procured a buggy and took the old man to his home, where by nursing and kind treatment he recovered again. Though a drunkard, he carried a generous and grateful heart in his bosom. As he parted from his young deliverer, he remarked that he would remember him. He removed to Texas, invested his funds, and became wealthy. The other week he died, and left his whole estate, worth \$100,000, to his young friend who had saved his life.

If the natural heart is capable of such a generous gratitude to a benefactor, how much more should the new-born soul, a sinner saved by grace, give tangible tokens of thankfulness to the greatest of all deliverers.—Christ found us in our helpless, lost estate, and when sin had brought us to the verge of ruin, he took pity and delivered us at an immense sacrifice. Now it is not only unchristian, but unnatural, to treat the greatest of all benefactors so miserly. In making your will, forget not Him who gave His life to save your soul from hell. But to do this, you must make it in time. In some States we believe, no bequest for religious purposes is valid unless it be made thirty days before the testator's death. In many of the other States it must be made six months before the death of the testator.—*Ger. Ref. Messenger*.

COUNSEL TO MISSIONARIES.

The following is addressed to Missionaries in Eastern Africa. It seems to us to be a word in season for missionaries everywhere:

Resist with all the power of faith, of prayer, and of truth, that mood of despondency and faint-heartedness, which is disposed to say, with the men sent to spy out the land of Canaan, "We be not able to go up against the people; for they are stronger than we." The state of the East-African

CONVICTION OF CONSCIENCE.

“And they which heard it, being convicted by their own conscience, went out one by one.”

A few years ago, a man traveling in Ireland, being benighted, opened a cabin door, and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to his usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading, and, having prayed, the family retired to rest. In the morning the same thing again took place, which seemed to attract the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had traveled into that part of the country in order to attend a fair, for the wicked purpose of passing bad money; that he brought with him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but what he had heard in the cabin had made such an impression on his mind, that he had resolved it should be the last. He then took out of his pocket a small bag, containing the counterfeits, and threw it into the fire.—*Ladies' Repository.*

“Jewel Mine of Salvation.”

There is a tract in India called “The Jeweled Mine of Salvation.” It exists in many languages. I do not know who composed it, but probably it was a native. That tract has a marvellous history already in India; it has worked its way from the remotest north down to the extreme south, passing from language to language, perpetually demonstrating its power and its usefulness. Its whole course has been a career of triumph. Its footsteps have been marked every where with flowers of peace and beauty springing up, and by the sides of the paths it has trodden have ripened rich clusters of fruit, and triumphal arches have spanned the highway of its advance. That tract has been the means of a great many conversions. There are souls to-night in the kingdom of heaven whom this tract taught where to find wings for so lofty a flight. That tract is in poetry, for the Hindus are very fond of poetry. An assembly can be collected on the streets at any time by chanting.

Now, Hindus have actually sung away their prejudices against Christianity, as they chanted the stanzas of this tract, and as the truth stole in upon their hearts and consciences through its mellifluous cadences. The stanzas of this tract have been heard from night-boats as they floated down Gunga's broad tide. They have been heard beneath the banian's shade at noontide, issuing from the lips of the resting traveler, who found, in the flowing verse and the loving

heathen, their indifference towards all that is spiritual, or to any progress in mere human affairs, may easily beget in the heart of a missionary a mood of disappointment, in which he would say with Isaiah, “I have labored in vain; I have spent my strength for naught, and in vain.” At times, you may be assailed and tried by this mood, in order that you may be made mindful of your own utter want of power, and your complete dependence on the Lord, lest you should think that the heathen are given to you, and not to Him, as an inheritance. But this casual desponding must not become habitual, otherwise you will be cast down and numbered amongst the faint-hearted who stand without the gates of the city of God. Labor on courageously, faithfully, patiently, and believingly; for “to continue laboring in patience,” says our venerated prelate Cettinger, “is in itself victory.” Examine yourself at the same time to discover whether your present want of confidence, and your despondency, do not arise from a foregone self-confidence.—an egotistical self-sufficiency, which sought to proceed only according to its own thoughts and plans. Or perhaps you have entered upon the fight without due preparation, and have imagined that you could soon lead a great host of these heathen to the Cross; and because this has not happened, you look upon it as too difficult, and deem that nothing is to be done for the great cause. Let your first care be to convert the heathen within your own heart, your self-confidence, your self-love. Be modest but not faint-hearted, and the Lord will show you His Mercy!

Seek to root out all longing for a life of ease and comfort, and accommodate yourself to the lowliest. * *

Do not allow anything to keep you from your true field of action; go and seek the heathen, speak to them respecting the salvation of their souls, and in time there will come a blessing on yourself, upon your labors, and upon them. But at the same time do not become a mere rolling stone, but choose head quarters whence you may go forth, and whither you may return to collect your thoughts and refresh your frame.—*Travels and Researches in Eastern Africa.*—Krapf.

thoughts, the solace of his weariness. And do you not think, as the sweet utterances swelled up from the river shore, and from under the shady palm-tree, that the sympathizing angels came to the very brink of the battlements above, and looked over, and listened to the strain, and murmured back their happy echo? If there is any work which I thank God for permitting me to accomplish in India, it is that I succeeded in introducing that tract into two languages.—*Rev. Dr. Scudder.*

Children's Department.

"THE LITTLE ONE."

Matt. xix. 13, 15.

And is it true what I am told,
That there are lambs within the fold
Of God's beloved son?
That Jesus Christ with tender care,
Will in his arms most gentle bear
The helpless "little one?"

Oh yes! I've heard my mother say,
He never sent a child away
That scarce could walk or run;
For when the parent love besought
That he would touch the child she brought,
He blessed the "little one."

And I, a little straying lamb,
May come to Jesus as I am,
Though goodness I have none;
May now be folded to his breast,
As birds within the parent's nest,
And be his "little one."

And he can do all this for me,
Because in sorrow on the tree
He once for sinners hung;
And having washed their sins away,
He now rejoices day by day,
To cleanse the "little one."

Others there are who loved me too,
But who, with all their love, can do
What Jesus Christ hath done?
Then if he teaches me to pray,
I'll surely go to him and say,
Lord, bless thy "little one."

Thus by this gracious shepherd fed,
And by his mercy gently led
Where living waters run,
My greatest pleasure will be this,
That I'm a little lamb of his,
Who loves the "little one."

PITY THE POOR SLAVES.

How can any one read a story like the following, and not feel his heart going out in pity for the poor slaves?

"Among the rescued from the slave barque Wildfire, at Key West, is a middle-aged woman and three children. She seemed quiet and subdued in manner, and excited no special attention oth-

er than that she had a part of her family with her. Her great hope was to meet the others from whom fate had separated her.

"On the landing of the William's cargo, she, with others of the first arrival peeped through the fence which separated the new comers from the old. Quick maternal instinct discovered one, two, three, and four among the crowd whom she claimed as her daughters. She gave vent to her joy in the loud language of song, and the children, hearing the familiar air of home, caught sight of the singer, in whom they found their lost mother. The meeting was one of tumultuous joy,—shouts rose from three hundred voices for the gladness of a simple mother, and with her four daughters entwined in each other's arms, the mother took them with her to meet the long separated, of whose fate each party was in utter ignorance."

We should remember that parents and children are separated every day by the cruelties of slavery, never more to meet on earth. And such separations are just as wicked and cruel as it would be for the same men to come and separate *you* and *your parents*, and sell you into all the horrors of bondage! Will you not pity the poor slaves, and pray that their wail of sorrow may enter the ear of the God of the oppressed, and that he may hasten the time of their deliverance?—*Well Spring.*

THE HOME OF THE NARROW WAY.

A few years ago a little Hottentot girl died in South Africa. She had been trained in a mission school. When she was sick, her teacher went to visit her. The first thing she said to him was: "Uncle, I want to go home. (The young Africans of that district always call their superiors Uncle and Aunt.) He replied: "You are at home, my dear; this is your home." Still she repeated: "I want to go home—I want to go home." Her teacher then asked: "What home is it you want to go

to?" and she exclaimed, "The home of the narrow way." He inquired whether she thought she was in the narrow way, and she said she hoped she was.

Her sufferings then became very severe; she seemed to be fighting with death. Her poor mother, and those who stood by, shed many tears. For some minutes she could not utter a word, but as soon as her pain subsided a little, she said, repeating the words three times, as these Africans always do when they wish to speak very strongly, "Jesus receiveth sinners, sinners, sinners! joy, joy, joy!" That poor little Hottentot manifestly knew Jesus as "the Way;" and her heart overflowed with joy at the thought that He "receiveth sinners," and casts out none who come to Him.

She did not die immediately after this interview with the teacher, but rallied again, and was easier for several hours; during which time she conversed very wisely and kindly with her afflicted mother. Her last words were: "Father, into thy hands I commit my spirit." Thus peacefully did this little African go home, to be for ever with the Lord; far wiser than many in this favored land, who tell us that they hope to go to heaven when they die, and yet forget, or will not see, that heaven is the home of the narrow way!—*Journal of Missions.*

DID JESUS SING.

At a gathering of children on Christmas day, a gentleman present related a very interesting incident:

A little girl, but three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify. So Mr. L. told her the story of the babe of Bethlehem—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L. concluded the narrative, she looked up in his face and asked, "Did Jesus sing?"

Who had ever thought of that? If you look at Matthew xxvi, 30, you will find almost conclusive proof that Jesus sang with his disciples.

Is not that encouragement for us to sing—not with the understanding only, but with the heart also!—*S. S. Gazette.*

The text alluded to is the following:

"And when they had sung an hymn, they went out into the Mount of Olives"

A PICTURE.

[SELECTED]

BY AUNT ANN.

A little black baby with shining cheeks,
And teeth gleaming out like pearls,
With a clear black eye, and a laughing brow,
And hair made of crisps and curls,
Was sitting within a low cabin door,
With rough boards above, and earth for a floor.

A mother dragged wearily home from the field.
Where all day she had toiled in the sun;
At the sight of her chirruping, laughing boy,
She changed her step to a run;
At the voice of her first-born, how the blood will start
Fresh and pure from its fount in the mother's heart!

The little one sprang to his mother's arms,
And laid his soft cheek on her breast;
The velvet touch stilled her trembling heart,
And soothed her tired frame to rest;
She sank to a seat on the cabin floor,
And remembered her hunger and toil no more.

There are steps at the door; she starts to her feet—
Her fears all return at the sound,
For the slave trader gathers a gang of slaves,
To a distant market bound;
E'en the boy at her bosom is not her own—
They may take him—the thought chills her heart to stone.

It is he, and they tear the child from her arms,
As the wolf tears the lamb from the fold;
She wakes from her stupor, childless, alone;
In vain are her shrieks—he is sold!
Dear children, just go to your own mother—go,
Ask her to describe the slave mother's woe.

BEGGING, TO GIVE TO AN IDOL.—I fear that even the heathen surpass us in this matter of *giving*. When at the Temple of Conjeveram the other day, I learned that a magnificent crown of gold, all set with precious stones, valued at about 30,000 rupees (\$15,000), had been presented to the god *by a beggar*. This man had gone about begging till he obtained this money, and his rule was never to eat food till he had got ten rupees (\$5); and the final result was this magnificent crown for Vurtharajaloo, the Conchi god.—*Rev. A. B. Campbell, Madras.—Youths Day Spring.*

The Moravian Missionary Society, at its last anniversary, reported 86 missionary stations, 304 missionaries, 73,791 converts and persons under instruction, of whom 20,329 are communicants. Of the whole number, 3,092 are Greenlanders; 786 North American and Mosquito Indians; 61,619 of African descent, and 8,294 natives of South Africa. At the close of the year, 16 missionaries had retired, 8 died, and 28 had been called to missionary service.

Moneys received for Kentucky Exiles.

SINCE ACKNOWLEDGMENT IN JUNE.

| NEW HAMPSHIRE. | |
|---|---------|
| Boscawen. Mrs. Mary A. Chamberlain | 2 00 |
| MASSACHUSETTS. | |
| Boston. Miss Elizabeth Eaton, by Wilder & Co., | 5 00 |
| Housatonic. Church Contribution, by N. B. Pickett | 6 00 |
| CONNECTICUT. | |
| Harwinton. Coll. Cong. Ch., by David Birge. | 16 00 |
| NEW YORK. | |
| Honeoye. G. W. Pitts, by Rev. J. C. Richardson | 5 00 |
| Leyden. R. Kimball | 5 00 |
| OHIO. | |
| Cincinnati. Rev. Horace Bushnell, by Rev. J. F. Boughton | 5 00 |
| Chillicothe. Coll. United Pres. Ch., by Rev. J. F. Boughton | 3 00 |
| Elyria. Rev. Mr. Wilber, by Rev. J. F. Boughton | 50 |
| Frankfort. Free Pres. Ch. | 3 00 |
| Fultonville. E. A. | 50 |
| Greenfield. Pres. Ch. | 3 80 |
| Madison. Rev. Mr. Torrey 2, B. Gould 2, | 4 00 |
| Ridgville. L. Higby | 1 00 |
| North Fork. Free Pres. Ch., | 14 50 |
| Salem. Pres. Ch., | 1 90 |
| Toledo. W. N. Griffith pr shoes | 1 50 |
| INDIANA. | |
| Economy. J. H., by Rev. J. F. Boughton | 50 |
| Winchester. Jas. Claghorn | 1 00 |
| MICHIGAN. | |
| Palmyra. E. Degraff, by Rev. J. F. Boughton | 1 00 |
| KANSAS. | |
| Kanwaka. (Coll. Rob. Hughes), by Rev. I. Copeland | 2 15 |
| — J. D. Wyckoff | 3 35 |
| Total, | \$85 70 |

RECEIPTS.

From August 1 to September 13, inclusive.

| MAINE. | |
|---|--------|
| Bangor. First Cong. Ch. and Soc., (of which 30 from MRS. ELIZABETH DAVIS to const. herself L. M., and 30 from James Allen to const. REV. AARON C. ADAMS, L. M.) 107.25, S. I. L. 50c, | 107 75 |
| Biddeford. Mon. Con. Coll., 2d Cong. Ch., by Rev. C. Packard | 6 27 |
| Blanchard. Daniel Blanchard, and Atwood Barrows, 2 ea., by James Allen | 4 00 |
| Brewer. 1st Cong. Ch., by J. A. | 25 |
| Bristol. William Hunter | 5 00 |
| Eat Madison. John Bicknell 2.50, for Mag., Others for paper 1.50 | 4 00 |
| Ellsworth. Mrs. L. T. Phelps 10, Mrs. Wm. H. Black 5, Dea. C. Smith 1, | 16 00 |
| Freeport. Miss Sarah J. Nason 30, to const., MISS E. L. YOUNG L. M., Susan S. Webster 1, Others 1, | 32 00 |
| Kennebunk. Miss Lucy Sewell 10, by Stephen Sewell, Charles Herrick 1, by Wilder & Co., | 11 00 |
| Lyman. Cong. Ch. 8, Miss A. C. Pratt 2, W. Lewis 1, by Wales Lewis | 11 00 |
| Thomaston. "A Lady" 1.50, and 50c for Mag., by Stephen Sewell | 2 00 |

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| Warren. Benevolent Soc. of W., by Rev. D. Cushman | 5 00 |
| West Bath. Isaiah Percy 3, John Shaw and Geo. Donnel 1 ea., | 5 00 |
| Winthrop. Coll. Cong. Ch., 17.50, Miss C. for Mag. 50c, William Lowell 5, Mrs. A. S. Hill 5, by S. Sewall, Litchfield Branch Ch. anti-slavery Con. by David Carr 5 26, | 33 26 |

NEW HAMPSHIRE

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| Antrim. S. P. W. | 1 00 |
| Boscawen. Wm. Temple | 3 00 |
| Bristol. Mon. Coll. by Calvin Cass 3, MRS. ALMIRA R. CASS, bal. to const. herself L. M., 15, | 18 00 |
| Hampstead. Estate of Dea. Joshua Eastman Dec. by J. C. Eastman Ex. | 9 28 |
| Keene. Dr. David Adams, by Daniel L. Adams | 10 00 |
| Meriden. Rev. A. Wood | 2 00 |
| Mount Vernon. John Elliott 4.50, and 50c for Mag., | 5 00 |
| Roxbury. Abijah Ellis | 1 00 |
| Sanbornton Bridge. N. G. Ladd, Mrs. A. K. Ladd 1 ea., Miss M. F. L. 50c, and Miss A. I. L. for Mag., 50c, | 3 00 |
| Wilton. N. Thurston 5, Wm. Sheldon 5, Z. Abbot 3, W. Keyes 2, L. Putnam, I. Keyes, A. K. Putnam, W. Emerson, H. Abbot, Rebecca Knights, Eunice Abbot, 1 ea., Others 3, by Wilder & Co. | 25 00 |

VERMONT.

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| Barre. Calista H. Nichols, R. G. Nichols 1 ea., for Mag., | 2 00 |
| Black River Valley. L. H. C. | 45 |
| Chittenden. Mis. Soc. 6, Martin Leonard 2, by R. Harris | 8 00 |
| Clarendon. Rev. M. G. Grosvenor 11.50, J. C. Spencer 5, S. W. Grosvenor 2, P. Edgerton, M. A. Wilson, M. A. Spencer, P. M. Spencer, Mrs. N. Smith, 1 ea., R. S. F., C. C. M. S., S. J., W. S. W., S. K., A. N., 50c ea., Others 3, to const. MRS. SOPHIA W. GROSVENOR, L. M. | 30 00 |
| Greenboro. Cong. Ch. and Soc., by Rev. Jas. P. Stone | 21 00 |
| Johnson. Robt. Holmes | 1 00 |
| Londonderry. Enoch Godard, and wife 4, Betsy Coombs, and Mrs. Gibson 2 ea., J. Gibson, Mrs. J. Stowell, and Miss P. P. Coombs 1 ea., | 11 00 |
| N. Springfield. J. L. Fisher 4.50, and 50c for Mag., | 5 00 |
| Marshfield. Miss Mary Boyles 50c, and 50c for Mag., by Mrs. H. C. Pitkin | 1 00 |
| Montpelier. ZENAS WOOD, bal. to const. himself L. M. | 20 00 |
| Pawlet. Silas Gregory (1 of which for Mag.,) | 5 00 |
| Richmond. Cynthia Russell | 2 00 |
| Royalton. M. D. Follett 2, Mrs. L. Follett 1, | 3 00 |
| Saxtons River. Cong. Ch. and Soc., Mon. Con. Coll., by Rev. A. Chandler | 2 50 |
| St. Albans. John W. Hinkley 3.50, W. H. Comstock 1, J. W. 50c, | 5 00 |
| West Randolph. W. B. Chandler, Dea. John Smith 1 ea., Others 50c 1 Jones 5, Others 1, by Rev. S. Sparhawk | 8 50 |
| Wilmington. Judah Moore 3, Dea. R. Smith, Dea. C. Parmelee, Miss H. Corse, Mrs. A. Gorham, 2 ea., Mrs. S. Smith, H. Alvord, B. Buffum and Rev. C. B. Bassett 1 ea., Others 2, | 17 00 |

MASSACHUSETTS.

| | |
|--|--------|
| Amesbury. Mrs. Merriam Morrill 5, Mrs. Eunice Griffin 5, Mrs. M. Perkins 1, | 11 00 |
| Attleboro. Zenas B. Carpenter 10, I. McClatchey 3, Mrs. I. C. Sanford 2, Miss M. McClatchey, Mrs. Z. B. Carpenter 1 ea., | 17 00 |
| Barre. Mrs. Mary M. Ahusworth | 1 00 |
| Barrington. Mark Rossiter 2, Mrs. C. H. Rossiter 1, by Rev. J. A. R. Rozers | 3 00 |
| Becket. Frances D. Huntington dec'd, to const. GEO. H. HUNTINGTON, L. M., 30, Ladies Miss. Soc., 16, by Amos Townsend | 46 00 |
| Boston. Lee Claflin 100, B. F. Burgess 10, W. J. Gilbert, 1 for Mag., | 111 00 |
| Brookline. "A Friend" by Wilder & Co., | 50 00 |
| Bridgewater. Trin. Cong. and Soc. Mon. Con. Coll., by Levi Walker | 16 25 |
| Buckland. Edwin Williams, for Foreign M., 2.50 and 50c for Mag., | 3 00 |
| Chickopee. Moses Brigham, 10, for Mendi M., Mrs. Clarissa Snow 3, L. A. Moody 2, Miss Z. Ferry 2, for Mendi M., | 17 00 |

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| Deerfield. | A. C. Williams, by W. Elliot | 1 00 |
| Fall River. | Henry H. Fish 5, Henry Wilbur 6, | 11 00 |
| Franklin. | Cong. Ch. and Soc., 84.18, for <i>Foreign</i> | |
| | <i>M.</i> , E. F. Richardson 8, by Wilder & Co., | 92 18 |
| Gardner. | Evang. Cong. Ch. and Soc., by Wilder & Co., | 10 75 |
| Georgetown. | W. Boynton, for <i>Mag.</i> , by Wilder & Co., | 2 00 |
| Greenfield. | Allen Page 10, C. J. J. Ingersoll 1, by W. Elliot | 11 00 |
| Hadley. | Russel Ch., 1.50 & for <i>Mendi M. 1</i> , by Mr. Marsh, Miss Susan H. Fowler 10, | 12 50 |
| Harwichport. | Coll. Pilgrim ch., by B. W. Eldredge | 7 20 |
| Lawrence. | Elijah Bradstreet | 3 00 |
| Mansfield. | Otis Allen | 5 00 |
| Marlboro. | William N. Howe | 3 00 |
| Medway. | Village Ch. and Soc. to const. THEO-DORE W. FISHER L. M., 33.50, and 2, by Wilder & Co., | 35 50 |
| Medford. | First Trin. Cong. Ch., by Wilder & Co., | 20 00 |
| Medfield. | Mrs. Mary E. Goodale 1.50, and 50c for <i>Mag.</i> , | 2 00 |
| Middlefield. | Mr. Smith | 2 00 |
| Milford. | B. Wood | 1 00 |
| Mon-on. | Mr. and Mrs. S. Converse 2, Mrs. H. Converse 1, by S. Converse 2d, | 3 00 |
| Newton. | Mrs. Julia Bridges | 1 00 |
| Newburyport. | Foster W. Smith 1.50, and 50c for <i>Mag.</i> , | 2 00 |
| Northampton. | "An Old Friend" | 197 50 |
| North Brookfield. | Ladies of the Home M. Soc., by Mrs. Sarah M. Kingsbury, box of clothing 42.56, Box of clothing from Sewing Circle of <i>Mission Ch. and Soc.</i> (not valued), for <i>Home M.</i> , by Mrs. W. H. Beecher, Miss Persis Howe 50c, and 50c for <i>Mag.</i> , | 43 56 |
| Northfield. | Trinitarian Society, by W. Elliot | 11 50 |
| Norton. | Trin. Cong. Ch. 33.74, Wheaton Female Seminary 13, by Z. Kelly | 46 74 |
| N Abington. | Coll., by Dea. James Ford | 40 00 |
| Pittsfield. | Rev. Mr. Yates 1, Others 1, by Rev. J. A. R. Rogers, Miss Frances D. Fowler 5, | 7 00 |
| Plainfield. | George Vining | 3 00 |
| Quincy. | Evang. Ch. Ladies Soc., by Wilder & Co., | 13 50 |
| Sherborn. | Evang. Ch. and Soc., (30 of which to const. JOSEPH DOWSE, L. M.), by Oliver Barber | 48 00 |
| Shutesbury. | Mrs. Benj. Winter 10, and 2 for Slaves Bible Fund, Mrs. A. Crosset 1, by W. Elliot, Mrs. B. Winter 8 and 2 for Slaves Bible Fund, | 23 00 |
| Southboro. | Pilgrim Evang. Soc., by Wilder & Co., | 19 45 |
| So. Boston. | J. S. Freeman, by Wilder & Co., | 10 00 |
| So. Abington. | Church and Soc., by Wilder & Co., | 7 48 |
| So. Egremont. | David Dailzell 5, Mrs. H. Leavitt 2.50, S. B. Goodale, Miss A. Adams 1 ea., Others 2.70, by Rev. J. A. R. Rogers, Cong. Ch. and So. 13, by Pliny Karner | 25 20 |
| So. Deerfield. | First Cong. Ch. and Soc., 18.73, for <i>For. M.</i> , Monument Ch. and Soc. 3, by W. Elliot | 21 93 |
| Springfield. | Olivet Ch. 10, Edwin Booth 30, to const. Miss MARY EVARTS L. M., Mrs. O. Dickinson 1.30, | 41 30 |
| Stoneham. | John K. Brown and Polly W. Locke, 1 ea., by Silas Dean | 2 00 |
| Stockbridge. | G. P. Bradley 1, by Rev. J. A. R. Rogers, Rev. Josiah Brewer 1, | 2 00 |
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| Wenham. | M. M., by Rev. I. S. Sewall | 50 |
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